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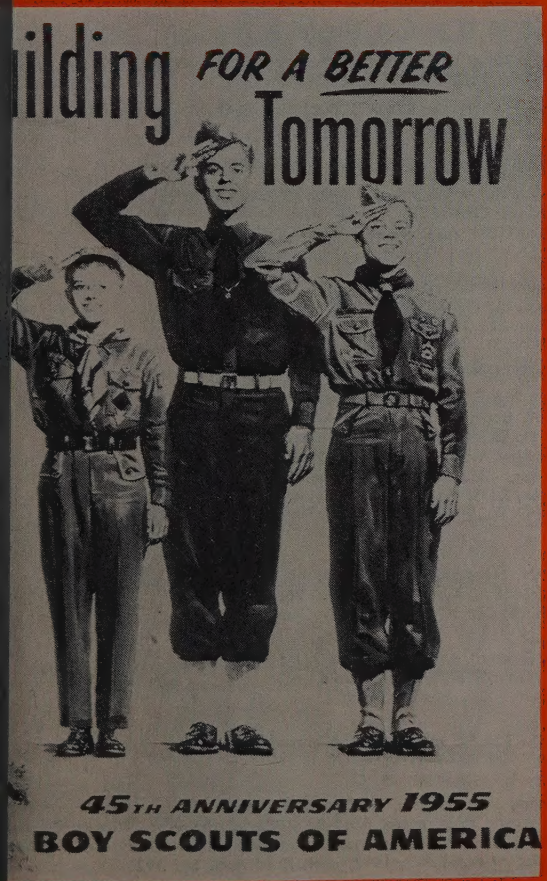

February 6 is Boy Scout Sunday

February

1955

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 36

No. 2

Subscription

$1.50 a year

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LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States — Subscription . . . $1.50 a year

Specials or Regular?

by R. H. GERBERDING

Why the Home Mission Board prefers support for regular budgeted benevolence

These questions were pointed up by the recommendations of the Board of American Missions adopted at the Toronto convention of the United Lutheran Church in America. The third and fourth of these recommendations are as follows:

"That it (the church) provide a steady and growing supply of funds adequate to support the work and its workers, and

"That it seek to reach the goal of carrying on effectively the church's work in home missions and church extension through regular benevolence offerings, or by some alternate measure that seems to it more effective."

The choice at the end of the last recommendation, "or by some alternate measure that seems to it more effective," was a recognition that there are strong elements in the church that favor special appeals for specific causes, supplemental to what is commonly called "apportionment."

The action of the convention on the budget for the years 1956 and 1957 was the official church verdict as to its preference. It adopted the original proposal of the Executive Board as to Part I of the proposed budget, which gave American Missions a 9 percent increase ($200,000), but in addition it instructed the executive board and allocations commission to give the first 60 per cent of Part II to the same work, i. e., home missions

Part I comprises 91 per cent of the total budget (for 1956, $6,898,131 of $7,587,944) and is a "realistic" figure meant to provide the minimum needs of all agencies of the church balanced against a careful estimate of the total congregational and synodical willing ability to give through regular benevolence channels (usually from the "red side" of the weekly duplex envelopes) — less the portion the respective synods need for their own operations. Part I has in recent years

been fully reached. But the total apportionment figure has never been attained, so Part II has been an uncertain amount in dollars and cents.

The Toronto action chose regular giving through regular channels instead of a special appeal, as the policy of the church. That is in accord with the mission board's attitude. The board's reasons may be of interest to the men of the church. They are briefly stated in this paragraph in the board's report to the convention:

"There is no foreseeable saturation point in home missions. The church has committed to the Board of American Missions a continuing, and by its very nature a constantly growing, task. The realistic requests from all portions of the church for corresponding performance lead it to believe that the church would prefer to finance this program through its regular stewardship channels and is willing by God's help to do it."

The record of the home mission results through 1954 gives substance to these reasons.

The Board of American Missions recognizes that it is an agency of the whole church. Its strategy must include all parts of English-speaking North America (plus Spanish in Puerto Rico). It therefore is not affected by local and temporary circumstances. Isolated and distant places are as important for Christian ministry, when numbers of people settle there, as are large cities in congested areas. The over-all population and economic advance demands dependable and continuing support for planting and nurturing the church in such places.

In 1953 it placed missionaries in 62 fields to gather the unchurched people into new congregations. They were in 25 states and the District of Columbia, three island possessions and three provinces of Canada. Only two states had more than five, i.e., California and Pennsylvania; one by reason of great influx of people and one by reason of great mobility within the state. In Michigan and Florida there were five; in Ohio, New York, Texas and Washington three; all the rest one or two each. Home missions really is a churchwide enterprise.

It is an accelerating task. Look at the number of new churches gathered since the end of World War II; 1946, 27; 1947, 32; 1948, 29; 1949, 31; 1950, 27; 1951, 41; 1952, 41; 1953, 65; 1954, 55.

With sixty mission developers currently at work and seventy other fields surveyed and awaiting missionaries, the number in 1955 will probably be higher than that of 1953.

There is no foreseeable end to this need for Christian workers in new places. Thirty per cent of our population moves every year. Warren J. Taussig, director of church-industry relations for the National Association of Manufacturers, estimates that by 1975 there will be 120 million people attending church, 28 million more than in 1952. To make

that possible he estimates a need for about 100,000 more clergymen by 1975 and 105,000 more church buildings. All signs point that way, and the U.L.C.A. has a responsibility to do its share. Only a continuous and increasing flow of money into the Board's work will enable it to keep pace. Sporadic special appeals would not fill the bill.

The board's preference for steady income through regular sources is based on another conviction. It is that church people prefer it that way and are willing to do it. The people of our churches are becoming more and more mission-minded. Their representatives at Toronto showed this in their arguments and votes to increase the budget for 1956 from the recommended $6,950,661 to $7,596,946. The large items in this increase were all missionary: foreign, home, and evangelism.

Home missions will benefit by the increase only if the total is reached by the giving throughout the church, because its increase will come only from Part II, which is the last part allocated. This is a challenge to the Board of American Missions and to all those who favor unified benevolent giving. The church in its reaches to the pew and to the pocketbooks of its givers must demonstrate that its delegates were right when they ignored all suggestions for a special appeal for church extension and voted this increase instead.

This question also has a bearing on the growing tendency in the church for synods to raise large sums of their own for such home mission causes as church extension, meaning money to help in building churches or parsonages for missions in the synod. A moderate working fund of that kind is helpful, especially for quick action in acquiring available property when needed. When soundly spent, such funds are usually refunded by the board at an early meeting thereafter. But when the synodical church extension funds amount to hundreds of thousands of dollars there is a real question as to their wisdom. They certainly are not in accord with the actions of the church which committed all home mission administration to the Board of American Missions. They tend to encourage hasty and risky investments in local enterprises that the wider- and longer-experienced churchwide board administrators might view more carefully both as to need and safety. And they tend to keep funds in stronger synods to the disadvantage of weaker sections of the church, contrary to one of the primary reasons for churchwide uniform administration, i.e., that the strong should help the weak. And practically, they are of little advantage to their own mission because the church-wide board judges every field on its own merits. When a field in such a synod is approved, the availability of synodical funds is taken into account and that much less is granted from board funds, than would have been granted if the synod didn't have any.

Home missions are the outthrusts of the church, and soon change fields into forces. A unified and constant support assures wise strategy and effective planting of congregations. That means winning more and more souls to Christ, betttering our nations' moral fibre, and glorifying the Father in Heaven.

●

Boy Scouts

by GEORGE A. EICHLER

Taking Stock

At some time during the year it is customary for a business to take stock. Business is frequently suspended in order to prepare an itemized list of goods on the shelves or in the warehouse.

Scouting is important business too. We deal in precious human material and an inventory of our accomplishments is also in order.

Call a special meeting of the troop committee to consider this subject. Your local council office will be glad to furnish material to help you review your activities. Face the matter squarely.

The local council does conduct a charter review but you get ready for this by conducting your own review. Consider such matters as the following:

1. MEMBERSHIP. Were dropped Scouts followed up by the Unit Committee? What were the reasons for dropping?

2. TROOP MEETING. How frequently does unit meet?

3. ACTIVITIES. Does unit hold frequent outdoor meetings, hikes picnics?

4. ADVANCEMENT. How many advancements have there been during the past year?

5. SPECIAL ACTIVITIES. Are parents encouraged to take an active part in the promotion of Scouting within the Unit?

6. SERVICE. Does unit have forward plans for community service projects?

7. FINANCE. Is the unit operated on a budget plan?

8. TROOP EQUIPMENT. What type and quantity of equipment is available for the boys?

9. MEETING PLACE. Is the meeting place adequate?

10. UNIFORMS. Do all the boys have uniforms?

11. BOYS LIFE. Do all boys get Boys' Life? Does the Unit use the troop concession plan for Boys Life?

12. UNIT COMMITTEE. Does the Unit Committee meet on a regular day of the month?

Good Works in the Lutheran Church

by PHARES G. BEER

Sometime ago some one expressed the thought that Honorary Life and In Memoriam membership emphasized good works rather than faith.

I emphatically believe that man is justified by *faith alone*. The forgiveness of sins, justification before God, salvation and eternal life are given gratuitously solely because of the merits of Christ. But the Word of God also clearly states that there are earthly and heavenly rewards for those who are justified by faith.

The fourth commandment clearly states, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Paul renders this commandment in Ephesians 6:2, "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Be assured, other circumstances being equal, those who have trained themselves to honor their parents, will live longer than those who grow up despising and rebelling against their parents and superiors.

Luther in the Large Catechism says that fulfilling the fourth commandment is a "truly good work." Again, Luther writes in the Large Catechism, "To have long life in the sense of the Scriptures is not only to become old, but to have everything which belongs to long life, as, namely, health, wife and child, support, peace, good government, etc., without which this life can neither be enjoyed in cheerfulness nor long endure."

The Old Testament contains many earthly blessings for righteous acts, like Proverbs 22:29: "Seest thou a man diligent in business? He shall stand before kings." Such blessings are also recorded in the New Testament, like in the third beatitude: "Blessed are the meek, for they shall inherit the earth." These earthly gifts are only the pledges or earnests of future rewards.

It is not until the return of Christ and the day of his judgment that the quick and the dead believers will receive their rewards. I Thessalonians 4:17—"Then we which are alive and remain (the quick) shall be caught up together with them (the dead in Christ) in the clouds, to meet the Lord in the air." It is quite evident that this judgment is in the future. In II Corinthians 5:10 it is recorded, "We must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done,

whether it is good or bad (worthless)."

The pronoun "we" occurs twenty-six times in this chapter and in every instance it refers to believers. The epistle is addressed to "the Church of God which is at Corinth, with all the saints which are in all Achaia," so that it is evident that the judgment spoken of here is for *believers only*. It will not be a judgment in the sense of a trial to see whether the judged are innocent (saved) or guilty (lost), for it is a judgment of the *saved only*. It will be like the judges' stand at a fair or race track, where rewards are distributed to successful contestants. Paul describes such a scene in I Corinthians 9:24-27.

It is not a judgment for sin but for works. This judgment is described in I Corinthians 3:11-15: "Other foundation can no man lay than that which is laid, which is in Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's *work* shall be made manifest: for the (judgment) day shall declare it, because it shall be revealed by fire; and the fire shall try every man's *work* of what sort it is. If any man's *work* abide which he hath built thereupon, he shall receive a *reward*. If any man's *work* shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Our American vernacular might express this last thought, "yet so as by the skin of his teeth."

The result of this judgment is reward or loss of reward. All our bad or dead works, representing wood, hay and stubble, will be consumed and only our good works shall remain. There is much in this world which passes for Christian service which is merely human and secular, and will not count in our eternal reward. For true believers and only true believers the day of meeting Christ in the clouds will be a crowning day. The New Testament mentions at least five crowns that will be given for good works: the crown of *glory*, I Peter 5:2-4; the crown of *rejoicing*, 1 Thessalonians 2:19-20; the crown of *life*, James 1:20; the crown of *righteousness*, 2 Timothy 4:8 and the *incorruptible* crown, 1 Corinthians 9:25-27.

The giving of these crowns will resemble the presentation of the *Pro Deo et Patria* awards to the Boy Scouts. Just as the boy is awarded this honor for some work he has done, so parents, church and auxiliary leaders are honored for their excellent work with Honorary Life memberships in the Brotherhood. Exactly as national and church officials and leaders have their photographs and biographies published in newspapers and church periodicals, so our parents, church and Brotherhood executives and leaders have their photographs and biographies published with In Memoriam memberships.

If the readers of this would like to read additional material on the New Testament crowns or on the

judgments, please write a postal card stating the fact to the author of this column and we will try to oblige in some future issue.

Message from Headquarters

by EARLE W. BADER

Boy Scout Sunday—February 6, 1955
Theme—"Building For A Better Tomorrow"

All over America our churches on Sunday, February 6, will honor their scouts along with their adult leaders who are giving unselfish service to boyhood. There is no more appropriate occasion than Scout Sunday to invite your uniformed Boy Scouts and scoutmasters to attend worship services to receive divine guidance and stimulation for the tasks that lie ahead.

The 1955 observance of the Boy Scout movement will emphasize the Christian family in its relationship to the home, church, and the scouting program. The suggested theme, "Building For A Better Tomorrow," will provide the stimulation for the Boy Scouts and their entire families to attend worship service on February 6.

It is the sincere hope of the ULCA Boy Scout Committee that our pastors, church councilmen and troop committees will join hands in the observance of Scout Sunday on February 6. Most desirable is a recognition of the occasion at the regular worship service, regardless of whether or not your congregation sponsors a Boy Scout troop.

It is vitally important that all free people and especially our youth today develop a sound philosophy of life, have a positive program of activity as free citizens and have a passion for freedom. Since freedom has its source in religious concepts and depends on the practice of religion for its preservation, it is vitally important that these lofty principles upon which our nation was founded should again be laid on the hearts of scouts, scouters and our congregations alike on this important occasion.

The accentuation of the theme, "Building For A Better Tomorrow," and the blending of scouting into the program of the church is the goal of the Scout Sunday observance. In these days of confused thinking we need to be reminded that the basic character-building agencies — the home, church and school—are the best means to inculcate the spirit of Christian liberty into the hearts and minds of our Lutheran scouts and their adult leaders.

There are Boy Scouts in every congregation and in every community. It is for them that Scout Sunday is set apart. Let's make it a day

that the boys will remember—a day that will point up the fact that their congregation is concerned about them in a specific way.

Scouting Serves the Church

Space will not permit us to enumerate the many reasons for a Scout Sunday observance. However, these pertinent benefits should be a sufficient reward for your effort in arranging this service: (1) a renewed interest by your congregation in supporting your program of developing Lutheran churchmen and Christian citizens dedicated to the principle of a "free church serving a free people"; (2) your scoutmaster and troop committee will be encouraged to continue their unselfish service to your Lutheran boys; and (3) your scouts will be strengthened in their loyalties to their congregation when they are assured of your interest in their welfare.

Since it is the desire of many pastors to arrange their own programs, we are merely including a general outline of Boy Scout participation which may be adapted for use at one of your worship services on February 6 or any other Sunday during February. Regardless of whether you prefer to emphasize scouting at your chief service or at a vesper service, the important thing is to recognize the value of bringing your uniformed scouts and scouters to church in a group.

Please write to ULCA Boy Scout Headquarters, Market and New Streets, Bethlehem, Pa. for information to organize a scout troop, also free scouting packet, which contains the "Scouting in the Lutheran Church" manual and application blanks to enroll your scouts as candidates for the *Pro Deo et Patria* award.

We will also be glad to send you without charge a suggested sermon outline for use at your Scout Sunday worship service.

Suggested Program for the Observance of Boy Scout Sunday
February 6, 1955

CHURCH CALL ..... Troop Bugler

(This is the signal for Scouts to come forward in good order from reserved seats in front pews—face audience.)

FLAG CEREMONIES ..... Congregation

Pledge of Allegiance—Color guard may present flags.
Boy Scout may lead the pledge.

To the Flag of the United States

"I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

To the Christian Flag

"I pledge allegiance to the Christian flag and to the Savior for whose Kingdom it stands, one Brotherhood uniting all mankind

in service and love."

PRAYER ..... Boy Scout

"Heavenly Father, through Jesus Christ our Lord, make us worthy of all our blessings, of our parents, our homes, our schools, our church, and our country. Lead and guide us in our recreation and our work, that it all may redound to Thy glory. Amen."

SCOUT PROMISE AND LAW ..... Boy Scout

TALK: *"The Pro Deo et Patria Award"* ..... Scouter

VOCAL OR INSTRUMENTAL SELECTION ..... Boy Scout

SERMON ..... The Pastor

SONG ..... Boy Scouts

(To the tune of "Onward Christian Soldiers")

Onward, Boy Scouts, onward
Brothers for the right,
Live our scout laws, gladly,
Onward in their light.
Let the oath of loyalty
Mark our trail each day,
So this legend guide our journey
"Be prepared," always!

Live the life of honor
Word that truth designed,
Loyal be and helpful,
Friendly, courteous, kind,
Practice now obedience,
With a cheerful part,
Thrifty, brave and clean completely,
Reverent in heart.

(CHORUS)

Onward, Boy Scouts, onward,
Brothers for the right,
Live the scout laws gladly,
Onward in their light!

RECESSIONAL ..... The Organist

The Scout Promise

"On my honor I will do my best,
To do my duty to God and my country, and to obey the scout law,
To help other people at all times,
To keep myself physically strong, mentally awake and morally straight."

The Scout Law

A Scout is Trustworthy	A Scout is Courteous	A Scout is Thrifty
A Scout is Loyal	A Scout is Kind	A Scout is Brave
A Scout is Helpful	A Scout is Obedient	A Scout is Clean
A Scout is Friendly	A Scout is Cheerful	A Scout is Reverent

N. B. Please note that Cub Scouts, Boy Scouts or Explorers may be used in this program.

Brotherhood in Action

by CHARLES F. BROBST

Evangelism Is On The March

Evangelism is receiving more and more attention in the United Lutheran Church. A decade or more ago the word itself was not considered entirely respectable because it was associated with repulsive methods. Now it is different.

The first, and indeed the only, function of the church is to strengthen and win souls for God. Everything that the church does should contribute directly or indirectly to this end. Evangelism is, or should be, the goal of every activity.

Too long has the church spent too much of its effort on the fringe of its important work and too little attacking its task head-on. The Brotherhood too often is nothing more than a social club. Sometimes it becomes a poor imitation of a service organization. The welfare of men's souls receives too little or no consideration. Happily, evangelism is stepping up front; it is no longer the forgotten task of the church.

Evangelism is coming into its own. The unanimous approval in October, 1954, by the church at Toronto of a two-year evangelism program costing over a half million dollars is evidence of the church's growing concern in this greatest work in all the world. Twelve men will give their full time, not to mention the hundreds of pastors and laymen who will give a large amount of volunteer service, to the promotion of this work.

The Brotherhood, too, has caught the spirit of evangelism. The King's Men program to stimulate church attendance is but one evidence of it. Steps are being taken to have synodical Brotherhoods go "all out" during 1955-1956 to help congregational groups put this program into effect. There is no better way to prepare the church for its projected program in 1956-1957. The stronger the congregation is the more successful will the church-wide effort be.

The Evangelism Committee of the Brotherhood at its meeting in December made plans to help synodical Brotherhoods use the King's Men program in an effort to reclaim lapsed members. Specially prepared cartoons for inclusion in *Lutheran Men*, posters for general distribution, more and improved King's Men slides or filmstrips are all being considered for use in bringing this phase of evangelism to the attention of the church.

The increasing correspondence and requests for information and assistance to introduce the King's Men program is indicative of the growing interest among our men in evangelism.

Synodical Brotherhoods are meeting this challenge more and more by increased activity in this field. Retreats and summer camps are used to emphasize and train for a more effective evangelism.

The Brotherhood of the Michigan Synod at Gun Lake, September 10-12, had a wonderful weekend, where, according to President Samuel DeStefano, it was "powered by the dynamic theme, 'The Brotherhood and Evangelism'." While the Rev. Richard Albert of Grand Rapids gave two addresses on "Why and How of Evangelism" the laymen conducted their own Sunday worship service.

A week's special course on evangelism arranged by the Brotherhood of the Ministerium of Pennsylvania was taught at the Ministerium Camp at Shawee-on-the-Delaware the last two years by the Rev. Lloyd Jacobson and the Rev. Charles F. Brobst. In 1955 a week is being planned by the Brotherhood for the whole family, when evangelism will receive major consideration.

By action at the Atlanta convention, the Brotherhood of the United Lutheran Church will call a field man as soon as funds are available to devote at least a portion of his time to evangelism.

Yes, the army of the Lord is on the march for evangelism. The increasing number of recruits will bring glorious victories for the Captain of our Salvation.

●

Education for Living

by EARL S. RUDISILL

Afraid To Experiment?

It's easy and comfortable to follow the old familar routine. That is why we tend to stay in the same old groove of doing many things. It requires effort, thought, planning, and victory over our feelings to venture into a new experiment. But readiness to experiment with a new method of teaching, visitation, using references, activities, or a new use of visual aids may make the difference between mediocre work and something very much better.

Readiness for Adventure

The leader of a class of organization will very likely find his followers ready for something new if he leads off, approaches them tactfully, explains clearly, and give some kind of demonstration. Without resourceful leadership most groups will initiate nothing new or better. There's the crucial importance of leadership.

In encouraging new ventures I am not urging anyone to go off the deep end without investigation and good evidence that the proposed undertaking is worth while, holds good promise, and is consistent with one's

best experience. Ideas and plans are not good just because they are new, nor are they worthless simply because they are old. Any proposal calls for intelligent scrutiny.

"Be not the first by whom the new is tried,
Nor yet the last to cast the old aside."

Both leaders and their groups need to be careful lest they be misled. One false venture may close the mind of one's group against anything new for a long time.

New Ventures

A different course of study (lessons) is a worthy change to something different. Many adults can remember no lessons but the *Augsburg Uniform Series*. These are good lessons—better now than years ago. But the thing your class may need to give it new life and results may be the *Faith and Action Series*, a fine series of small textbooks on the practical side of Christian faith. (A booklet listing and explaining the thirty-odd courses will be sent on request to the writer.) Or a class or group may want to study a particular book of the Bible, as some classes have done. A large mixed adult class recently studied *The Lutheran* for several months (the magazine goes into every home of this congregation).

A teacher and his group may want to go into unfamiliar but worthy methods of teaching, such as a panel discussion, a hearing, a public conversation, or a dramatization. They may seem strange, but they are excellent methods, and not difficult if the teacher and group make preparation. See *Methods for Workers With Adults* (45c).

Novel methods for enlisting men and women for classes and organizations are in order too. Visitation is always about the best way to do it, but there may be some excellent variations from it. Why not invite a group of non-members to a home of a member, or the teacher, to meet some visiting man or woman of recognized standing in the church, or a Christian doctor, college professor, artist, writer, traveler, or statesman? Let him encourage your Christian enterprise. An invitation to the class may then be given—and it should be followed up. There are many possibilities which are out of the usual mode but quite worth utilizing.

Untried service projects of many sorts will challenge attention and arouse interest. Most of them may be of help in the church or community.

Fear or distrust of the new or untried may block progress and keep a group in an unfortunate routine. Let's not be afraid to experiment—in a sane way.

Stupid Dog

A traveling salesman stopped at a Kentucky mountain shack. When he walked inside, he found an old man playing checkers with his dog.

"Why, that's the smartest dog I've ever seen," exclaimed the salesman.

"Oh, I don't think he's so smart." replied the mountaineer. "I've beat him two out of three games."

—The Uplift

When Laymen Lead!

by WALTER F. FREY

ON THE drought-stricken plains of southeastern Colorado the little town of Calhan (pop. 250) was worried. Only a little feed was harvested in September and October. Not enough moisture had fallen even to germinate the grain. Cattle had been sacrificed on a glutted market to meet taxes. A little cream and a few eggs were bartered weekly to meet a meagre grocery fare for the families. Gloom was written on the dusty faces of ranchers and the worried brows of merchants alike.

The hundred members of the Evangelical Lutheran Church were worried too. In 1953 the congregation had struggled to raise $2500 for current expenses and $675 for benevolences. The 1954 budget required $3500 for local and $1275 for benevolent causes. Last winter's gas bill remained unpaid. The pastor's salary was two months in arrears.

At the annual meeting on November 28, 1954, Deacon Andy asked the pastor to leave the room and then insisted that the laymen hold a special meeting on the following Saturday to discuss this problem. On the eighteen men who attended came an outpouring of the Spirit of God like that of the first Pentecost, and things began to happen.

Whispers from the laymen's meeting spread like fire through the entire congregation. Three men had gone into the meeting with a prayer in their charts and a check in their hands: they were "leading a stewardship drive." How God multiplied their $75 is the most miraculous stewardship story told this year.

Every Sunday in December the plates were overloaded. Every Monday the treasurer banked large gifts for every cause. Because the church council loyally insisted that benevolences come first, emphasis had been laid on the $300 deficit to our

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This Letter to the Editor accompanied the above item.

Dear Sir:

I believe the enclosed story is real stewardship news, especially since the entire success of the incident is due to the men of our Brotherhood. The three men who led the special meeting were Brotherhood members, including the president of our organization. The Evangelical Lutheran Church of Calhan boasts a Brotherhood of 28 active members and they have decided to have a quarterly discussion to include all the men of the congregation to discuss stewardship.

Twenty copies of **Lutheran Men** come into our congregation and, if you see fit to publish this little story, I believe it will be an inspiration to others as well as to our own men. Thank you for a good magazine.

Sincerely yours,
Walter F. Frey, Pastor

church at large. Here are the facts: 496 attendants at six services contributed $1390 in one month. Every bill was paid. Although not stressed, the building indebtedness was reduced more than $100, and a balance of $412 remained to start the new year.

In spite of every adverse condition, when the love of God touched the hearts of the people of little Calhan, their sacrificial loyalty sparked by a few consecrated men of the Brotherhood worked another miracle. "Just five barley loaves and two small fishes" with the blessing of God, again satisfied a multitude.

●

45 Years of Scouting

A "good turn" by an unidentified British Boy Scout in 1909 to an American businessman who had lost his way in a London fog led to the incorporation of the Boy Scouts of America in Washington, D.C., 45 years ago on Tuesday, Feb. 8

On June 21, 1910, a group of men representing 34 national groups interested in youth, started developing the organization and opened a temporary office in New York City.

From that modest beginning the Boy Scouts of America has grown in 45 years until it now has an active enrollment of 3,660,000 boys and adult leaders. Since 1910 more than 22,750,000 American boys and men have subscribed to the scout oath and law.

The First Decade: 1910-1919

President Taft became the first honorary president of the new organization and at his invitation the first annual meeting of the National Council was held in 1911 in the White House. His successors in the White House have served as honorary presidents, and all have shown keen interest in scouting.

The first of many national "good turns" came in 1912 when Boy Scouts promoted a campaign for a safe and sane Fourth of July. Scouts rendered valuable service at Gettysburg, Pa., in 1913, aiding the Civil War veterans who gathered for the 50th anniversary of the famous battle there.

The Boy Scouts of America placed their full resources at the service of the Government in 1917, when this country entered the first World War. Scouts sold Liberty Bonds, and War Stamps, and gathered the equivalent of 100 carloads of fruit pits used in gas masks. Service in other ways included food and fuel conservation and the growing of thousands of Boy Scout war gardens.

The Second Decade: 1920-1929

The first world scout jamboree was held in England in July, 1920. It attracted scouts from 37 countries

including 301 scouts and 55 adult leaders from the United States. Since then, Boy Scouts of America had a prominent part in futhering world-wide aspects of scouting.

The Lone Scouts of America, comprising mostly rural boys, in 1923 merged with the Boy Scouts of America. Where there are insufficient boys in rural areas to form a scout unit, a boy may become a Lone Scout, carrying on his program with the aid of an adult friend and counselor. There are several thousand such members today.

The second world jamboree, in 1924, brought together 6,000 scouts in a camp outside Copenhagen, Denmark, with 56 scouts from the United States. The third world jamboree marked the "coming of age" of scouting in 1929. It was the largest encampment held to date with 50,000 scouts at Birkenhead, England, with 1,300 scouts and leaders from the United States.

A big scout adventure came in 1927 when eight Chicago Sea Scouts sailed with the Borden-Field Museum Artic Expedition, north of Bering Sea. The following year Commander Byrd took a Sea Scout, Paul A. Siple of Erie, Pa., on his first Antarctic expedition and also in 1928 three Eagle Scouts accompanied the Martin Johnsons on a safari in Africa.

The Third Decade: 1930-1939

President Hoover launched a development program at a dinner in Washington attended by Cabinet officers, which commemorated the 20th anniversary. The Cub Scout program for boys of pre-scout age was launched that year.

An American contingent of 406 scouts and leaders attended the fourth world scout jamboree, in Godollo, Hungary, in 1933, which brought 21,000 scouts together from 46 countries.

Scouts rendered outstanding service in relief work throughout the depression.

The ten-millionth copy of the "Handbook for Boys" was presented to President Roosevelt at the White House in 1935. He was the first to become President with a record as an active scout leader.

The First National Jamboree

At the invitation of President Roosevelt, the Boy Scouts of America held its first national jamboree in Washington, D.C., in the summer of 1937, with 27,232 scouts and leaders camping on both banks of the Potomac River. From this camp, an American contingent of 814 scouts and leaders went to Vogelenzang, the Netherlands, for the fifth world jamboree.

The Fourth Decade: 1940-1949

The Emergency Service Corps plan was adopted for older scouts in 1940. Methods of mobilizing senior scouts to render aid in times of disasters and severe storms, were developed. Boy Scouts in Honolulu and Pearl Harbor rendered valiant services immediately following the Pearl Harbor attack.

It is estimated that over four million men in the Armed Forces were

once Boy Scouts or leaders.

During the second World War years, scout service included: the collection of aluminum, waste paper, rubber; Government dispatch bearers; and helped harvest crops in addition to raising victory gardens.

The sixth world jamboree, first since 1937, brought together 32,000 scouts from 38 countries in France in the summer of 1947. Scouts from the United States numbered 1,151, including leaders.

In February, 1949, the organization launched its crusade to "Strengthen the Arm of Liberty" to give more boys a richer experience in scouting through better trained adult volunteer leaders.

Into the Fifth Decade

President Truman personally opened the second national jamboree, which brought together 47,163 scouts and leaders at Valley Forge for a week of camping in July, 1950, when the Government honored the Boy Scouts of America with a commemorative postage stamp.

The crusade to "Strengthen the Arm of Liberty" ended with a 33 per cent gain in membership, and goals were met in leadership and program. In 1951, the United State was represented at the seventh worl jamboree, at Bad Ischl, Austria, b 700 explorers. At this conclav 13,000 scouts represented 59 coun tries and colonial possessions.

The third national jamboree wa held at the Irvine Ranch near Lo Angeles in July, 1953, with 45,40 scouts and leaders from all over th nation and 21 other nations takin part. At the request of Presider Eisenhower, the honorary presider and national executive board men ber of the Boy Scouts since 194 the entire membership of the organ zation undertook an extensive edu cational and technical conservatio program.

As 1954 drew to a close, the N tional office of the Boy Scouts o America moved into its own ne building on U.S. Highway No. a few miles from New Brunswic N. J. The 45th birthday in Februar 1955, finds the organization wit over 3,660,000 boys and adu leaders.

The Communists Judge Us

by ROY L. SMITH

Jesus warned the religious leaders of his generation that the men of Nineveh, and the Queen of the South, would rise up in judgment against them because they had shown great fidelity and interest. There danger that he might also say of ou generation that the Communists wi rise up in the judgment against th Church of this generation.

Dr. Louis Evans, the world renowned Presbyterian preacher, tells the story of the experience through which a friend of his — a prominent New York business man — passed one evening on the sidewalks of New York.

As he was hurrying down the street about dinner time he was accosted by a man in threadbare clothes who asked him for enough money to buy "a cheap meal."

"No," said the business man. "I make it a rule not to give money to strangers, but I will gladly go with you into this restaurant and buy you a meal."

At this the man demurred, saying that he did not want to detain a busy man. He would much rather prefer the money. But finally he yielded and the two of them entered the restaurant. It was quite evident that the man was hungry, for he ate eagerly and fully.

For some reason the business man was attracted to the fellow and sat visiting with him until the meal was finished. Then, as they went out on the street again, he said, "I wish you would tell me the truth now. You were hungry, and you asked me for a meal. Why didn't you want to go into that restaurant with me?"

The plain man hesitated for a minute or two and then said, "Mister, I do not know who you are and maybe I'm running quite a risk. But I'm going to tell you the truth. Six of us fellows have an order standing over here at a printing office. The type is set, and they are ready to print our stuff. But we have to have the money with which to pay for the paper and the press run, and we didn't have it two days ago. So we all agreed that we would go without anything to eat until we had panhandled enough to pay for that printing.

"Yes, we are Communists! But we believe that what we have to say will help cure this world's sickness, and we have to get the message out; I was hungry. I haven't eaten for two days. But I have almost my full share of the money collected. I'll get the rest somehow."

And how many Christians are going without food to "get the message of Jesus out?"

News

350 Brotherhoods in the New York and New England Synod

by George J. Haag

There *is* a Brotherhood in every congregation in this great synod. However, only 50 are affiliated with the organized work of our Brotherhood on every one of its levels; 180 are organized but not fully affiliated and 120 are not organized for doing effective work in a well functioning manner in their home congregations.

This situation is not going to faze the synodical Brotherhood in its determination to be a great blessing to our whole church as one of its major auxiliaries. Consequently, it

is now engaged in the great task—which no doubt will be of long duration,—of establishing an organized, well functioning and fully affiliated Brotherhood in every congregation in the synod, with no exceptions.

Impossible, is what the critics would say. The synodical Brotherhood believes it can be done, if there is a will to do it. And with God's blessing it will be done.

The goal has been set and it will be gradually reached through persevering efforts. Already there are seven conference directors. Each director has secured or is now securing by personal invitation at least two assistants to help him carry out the whole stewardship program on the territory of home conference.

At the moment, the process of forming the various conference committees and the presentation of the plan for action is taking place. The first conference to approve the plan was the New England Conference, John Tiedmann, director, and they are now busy at their work, with satisfactory results so far.

As the idea and the mechanics for achieving the ideal are becoming more widely known, the plan on the whole is meeting with great support throughout the entire synod. Some new Brotherhoods have been organized, some organized Brotherhoods are affiliating, and, best of all, the present affiliates have become greatly encouraged in their work.

●

Justification by Faith

The Renewal of Man. By Alexander Miller. Doubleday and Company, Inc. $2.95. 184 pages.

A 20th Century essay on justification by faith. this book is the first in a series of volumes by various writers. in The Christian Faith Series. Dr. Reinhold Niebuhr, consulting editor. In the preface Dr. Niebuhr writes: "The studies are meant to be 'popular' but not in the sense of reducing the dimension of the faith to terms which would make it obviously relevant to the characteristic credos of our era. They are designed in the first instance for laymen who cannot be expected to know, or to be interested in. the nice points of Christian doctrine; or to understand the frequently esoteric language of which theologians, as other learned men, avail themselves. Therefore the 'shoptalk' of theology is scrupulously avoided."

This book goes deep into the subject most dear to Lutherans: justification by faith, studied chiefly from Luther's point of view. Pastors will find the treatment of this subject most stimulating, and perhaps new to them—as we shall see later.

Professor Miller, a lecturer in religion at Stanford University, has come up with fresh, practical answers for those who have difficulty in relating justification by faith alone to such matters as the state good works, justice and love.

The chapter on "The Life of the

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Mind," in which Professor Miller relates justification by faith to man's thought life, may seem startling to those unacquainted with Dr. Paul Tillich's views on this matter. Professor Miller writes: "For just as we are not saved by right acts, so we are not saved by right thoughts (not even, incidentally, by right thoughts about the doctrine of justification by faith). And if we are not saved by right opinions then we need not fear wrong ones."

We must remember that in Luther's day intellectual doubt was not the problem it is today. The trouble with Luther was not how he could come to believe in God but how he could come to believe in a *gracious* God. We have by no means heard the end of this matter of relating justification by faith to man's mind and thought life.

The last two chapters in the book deal with the vocation of the Christian and with the church.

Other books in The Christian Faith Series will be: *Man's Knowledge of God,* by William J. Wolf; *Doing the Truth,* by James A. Pike; *The Strangeness of the Church,* by Daniel Jenkins; *Hardness of Heart,* by Edmond Cherbonnier.

New Mission Areas
Other Planets!

Shall Christians extend their missionary witness to inhabitants of other planets if these beings visit our earth in flying saucers?

Dr. Gerhard Jacobi, Lutheran Bishop of Oldenburg, Germany, since March, 1954 brought the question up in an article on flying saucers and "their theological implications," featured on the front page of "Unsere Kirche," weekly publication of his Church.

Apparently accepting descriptions of some American authors as proof of the existence of flying saucers, the bishop said the presence on our earth of visitors from outer space was certainly "no basis for orthodox people to be shaken."

"Although we have no knowledge of the beings on those planets, we can, standing on our faith, say that whatever their size, and although their body shapes may differ from ours, Christ is their Lord in any case, regardless of whether they are aware of it or not," he said.

"The faithful have always known and confessed that Christ, crucified on our earth, is the Lord of the universe. . . the Lord of all beings that live on any of the billions of planets as God's creatures," he added.

Nonetheless, the bishop admitted that difficult problems would face Christians if outer-space visitors actually landed on our earth. First of all, he said, it would pose the question "if one should regard such visitors as purposed by God in order that we extend our missionary witness to these beings?"

In that case, Bishop Jacobi said missions on earth would have to be stepped up at a tremendous rate so that first of all the inhabitants of our planet become Christian.

On the other hand, he added, the

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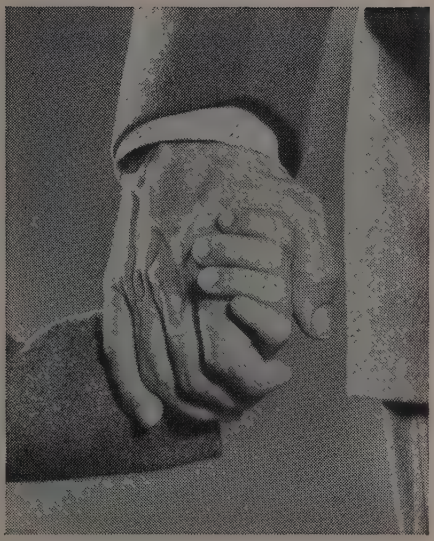

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flying saucers may also be regarded as God's warning against a new war, particularly since the saucers have most often been reported from areas near atomic and hydrogen establishments.

Snapshots

Muhlenberg College, Allentown, Pa., will participate this year with 92 prominent institutions of higher learning in a co-operative scholarship service—a nationwide movement among colleges to award scholarships on the basis of financial need.

Studies of transitions and upheavals in metropolitan centers throughout the country, to help the church "more effectively to bear its witness in this age of mobility," have been launched by the Division of American Missions of the National Lutheran Council. Believed to be the first project of its kind in Protestantism, the surveys are underway or contemplated in the San Francisco Bay area, Detroit, St. Louis, Houston-Dallas-Fort Worth, Boston, and Brooklyn.

The Lutheran Refugee Service has welcomed its first large group of refugees to the United States under the Refugee Relief Act of 1953. A plane load of 53 migrants arrived in New York from Europe on December 15, the vanguard of thousands more that LRS hopes to help in the next two years to a new life of freedom and security in America.

Preparations for the third Lutheran World Federation Assembly, to be held in 1957 in the United States in a place yet to be announced, have begun. Bishop Hanns Lilje of Hannover, Germany, president of the federation visited LWF headquarters in Geneva recently to discuss plans for the assembly, and a meeting of an enlarged commission on theology has been called at Hamburg, Germany, on February 3-5 to determine and study the main theme of the assembly.

Assignment of four full-time women parish workers by the Women's Missionary Society of the ULCA has been announced by the Board of American Missions. They are: Miss Kay L. Moldenke, interracial work in New York City, St. Paul's Lutheran Church, under the pastorate of the Rev. John Magalee; Mrs. W. C. Stump, parish work in the Levittown area; Dr. Maria Klugel, North York area of Toronto assisting Board Missionary Karl Wulf in helping to place German immigrants; Miss Rea Rentschler, Charleston, S. C., assisting Board Missionary Clyde E. Bedenbaugh.

The United Lutheran Church in America has nearly doubled its membership since it was organized 35 years ago. The number of baptized members has increased from 1,092,614 in 1918 to 2,141,626 in 1953, according to figures just compiled by Dr. F. Eppling Reinartz, church secretary.

YOUR Lutheran HERITAGE

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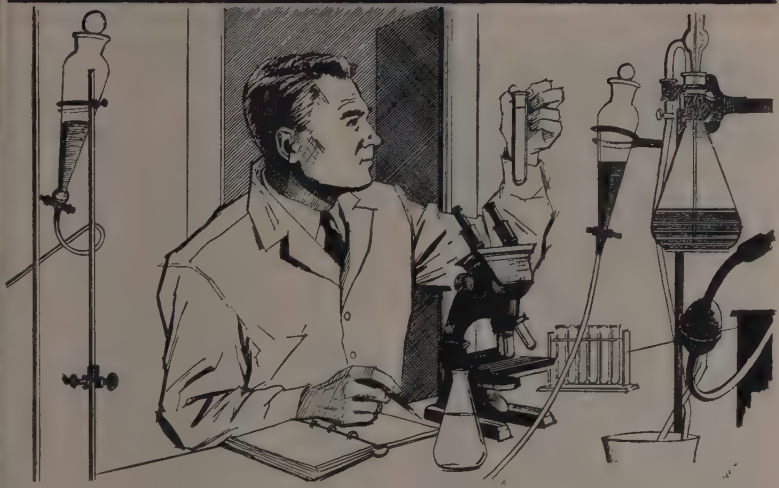

"Curiosity is one of the permanent and certain characteristics of a vigorous mind."
— Samuel Johnson —

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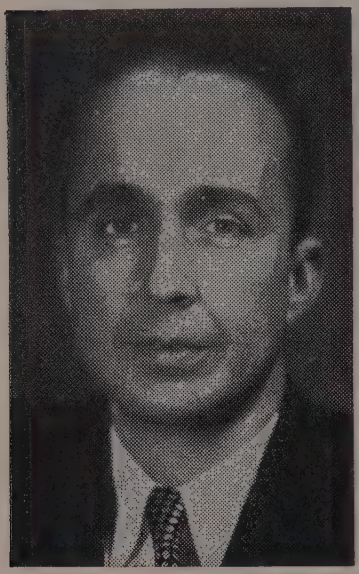
The Congregation and Parish Education

by RAYMOND A. VOGELEY



Author

Our author is the energetic director of parish education in the American Lutheran Church. He received the A.B., B.D., and D.D. degrees from Capital University. He has also taken work at Union Theological Seminary and at Ohio State University. He served pastorates in the Bronx, New York City, and in Chevy Chase, Maryland.

In addition to his effective leadership as director of parish education in the American Lutheran Church, Dr. Vogeley has provided outstanding leadership in various audio-visual projects, such as "Visualizing Luther's Catechism," the L.E.A.V. kit, and the "Teaching the Bible Series." He is an active participant and respected leader in inter-synodical parish education movements in the Lutheran Church and is wielding a strong influence in inter-denominational educational endeavors.

PARISH education is the congregation's response to the Lord's command, "Go therefore . . . teaching them to observe all things that I have commanded you." It consists of all those activities through which the congregation seeks to transmit, interpret, extend, and deepen Christian faith and life. It deals with all persons who are members of the congregation and all others whom the congregation should reach with the saving Gospel. It is a process which is concerned with every individual as long as he lives.

We Lutherans say that our church is "a teaching church." Luther real-

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To point out that parish education includes the total efforts of the congregation to lead its members to growth in Christian faith and life.

2. To stress that every member of the congregation has a responsibility for the congregation's educational program.

3. To discover ways in which members of the Brotherhood can actively participate in the program of parish education and contribute to the improvement of that program.

4. To give special consideration to types of parish education for adults which might well be introduced into the congregation's work.

ized and emphasized the importance of Christian teaching, both in the home and in the church. He made the right training of children an essential requirement. In the course of years a great variety of schools and other teaching agencies have come into existence in the Lutheran Church, but by whatever names they may be known they have certain basic purposes and use certain basic tools.

It Is Christian

Parish education in the Lutheran Church is always *Christian*. It does not center its attention upon such subjects as engineering, law, or agriculture. It deals with those things which help us to grow in Christian knowledge, faith, and life.

It Deals with the Bible

In parish education the basic textbook is the Bible. But this presents a number of problems, especially since the Bible is primarily a book for adults. How much of the Bible can we teach to very young children? What can best be adapted to the different age groups, and the limitations of a particular school? How can children and young people acquire skill in studying and understanding God's Word? How can adults, for whom the Word was primarily given, be helped to continue to grow in grace and knowledge as long as they live?

The Confessions

The Lutheran Church is a confessional church. Parish education must therefore be concerned with the confessions of the church. The best known and most widely used confessional book of our church is Luther's Small Catechism. We Lutherans have always insisteded upon the use of the Catechism in our confirmation program. But mature men and women should also restudy the faith as it is expounded in Luther's Catechism and in the other confessions of our church.

The Church

We sing, "My Church, My Church, My Dear Old Church," but what do we really know about its history and development, and its life and work in the world today?

Christian Life

Parish education is concerned with a whole array of practical subjects—the devotional life, evangelism, stewardship, the Christian's place and influence in the world, his nation, and his community.

The Christian recognizes the responsibility of one generation to share its beliefs and culture with the next generation. To do that properly we must know what we believe. We cannot escape being interested in parish education.

Worship

Hymn: "May We Thy Precepts, Lord, Fulfill"
—No. 269 C. S. B., or No. 281 P. S. H.
Scripture: I Thessalonians 4:1-12
Prayer
Special Music
Hymn: "O Jesus, King Most Wonderful"
—No. 352 C. S. B., or No. 263 P. S. H.
Topic
Hymn: "O That the Lord Would Guide My Ways"
—No. 275 C. S. B., or No. 232 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

A Life-long Program

Parish education deals with babes and great grandparents, with children, young people, and adults. It serves the entire parish.

In the Lutheran Church we begin to teach and help little children from the hour of birth. At first these little children are helped primarily through help provided for their parents by such agencies as the nursery roll. Later Christian nurture is provided through Sunday school, weekday church school, vacation church school, Luther League, missionary society, Brotherhood, and other agencies of the congregation. One of the most important teaching agencies of the Lutheran Church has always been the catechetical class. Unfortunately, however, some branches of our Lutheran Church have suffered from a "confirmation complex"—an insidious disease which produces the hallucination that when one has been confirmed he has completed all necessary Christian study and training. The new stress upon general adult education in our day has caused the church also to make new provision for study on the part of its confirmed members.

It Is *Our* Program

We are indebted to God for our new birth and spiritual life. It is the Holy Spirit who "calls, gathers, enlightens." But the church is the instrumentality through which the spiritual blessings come to us. It is in the church that we are baptized, instructed, confirmed, and strengthened for mature Christian living. And as members of the church we are responsible for the church's teaching ministry.

The church must serve everyone. We are responsible for the children of the church, whether we are married or single. But the congregation's parish education program becomes our own program only when we give it all possible support. We must know and understand this program. We must see to it that our children's schedules are cleared so that they can participate in the vacation church school, the weekday church school, and the pastor's confirmation class. We must give the program our financial support, and see to it that there are adequate facilities and equipment.

The peak enrollment in the primary department of the church school will not be reached before 1959, for 1953 registered the peak birth rate to date. The children that are now causing our primary and junior departments to bulge will then be in the junior, intermediate, and senior departments. A vast increase in Sunday school enrollment can therefore be anticipated. It is the responsibility of adult members of the congregation to prepare in advance for this increased enrollment and to provide the necessary facilities and equipment.

The congregation's program of parish education becomes our program only when we give it our personal support and actively participate in it. We dare not be mere spectators or listeners. Parents, especial-

ly fathers, have an important teaching work to perform in their homes and in the church schools. Consecrated men are needed as teachers and officers in church schools.

We are living in a new and materialistic age. The program of parish education which was quite adequate for life in 1895, or even in 1925, is now in the class of the old carbon-filament bulb, the crystal-set radio, and the Model-T Ford. We need a new and vigorous leadership.

Our Savior's words of command encourage and direct us in our work. He still says, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and, lo, I am with you always, to the close of the age."

(NOTE: Ample time should be allowed for the reports of individuals and committees to whom special assignments were made. Cf. "Everyone Has Part," the assignments for this meeting.)

For Study and Discussion

1. What do we mean by parish education?

2. What are some of the subjects with which parish education is concerned?

3. Who should be served by the program of parish education?

4. What are the outstanding features, strengths, and weaknesses of our Sunday school program?

5. What is the specific contribution of the vacation church school?

6. What can we do to start a weekday church school in our congregation, or to strengthen that school if we now have one?

7. How can members of the Brotherhood strengthen the auxiliaries and the other educational agencies of the congregation?

8. What special studies are available for adults in the Lutheran Church?

9. How can members of the Brotherhood help to provide better facilities and equipment for the congregation's program of Christian education?

10. What can members of the Brotherhood do to help the congregation's program of parish education reach a larger number of people?

Suggestions for Action

1. Arrange a special meeting of the Brotherhood and invite all leaders of the congregation to attend. At that meeting project one or more of the following:

Teaching the Bible Series—filmstrips with sound

Leads to Leadership—filmstrip with sound, from LEAV Kit

The Growing Teacher—filmstrip with sound, from LEAV Kit

Making the Most of Rooms and Equipment—filmstrip with sound, from LEAV Kit.

(The above filmstrips may all be ordered from your denominational publishing house.)

2. If you are not now a member of the Sunday school, take steps immediately to become a member. If

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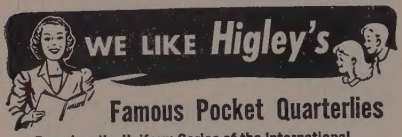

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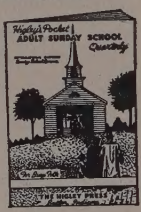

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you are a member decide upon someone whom you will try to enroll in the school.

3. In co-operation with other members of the Brotherhood and the pastor, take the necessary steps to arrange for a series of special studies on weekday evenings, and make use of some of the texts of the *Faith and Action Series* for adults.

4. Take steps to help provide improved facilities and equipment for the educational agencies of the congregation (painting, repairs, replacements, new equipment, etc.)

5. Volunteer to serve as teacher, secretary, librarian, or in some other capacity in the Sunday school or some other educational agency of the congregation.

6. Provide transportation for those who need it in order that they may participate in the educational program of the congregation.

7. Help to establish a branch Sunday school if there is need for one in your community.

●

Preparing for the Next Meeting
Assignments for the April (Fourth) Meeting

Next month's topic, "The Congregation and Weekday Education," might well be presented by three men. One should study the topic material, "The Congregation and Weekday Education." The second man should study the material in the booklet, "We Wouldn't Be Without One." The third man should read "Building Better Weekday Church Schools" and be prepared to outline the work of organizing committees for setting up a weekday school. (Send to The Board of Parish Education, 1228 Spruce Street, Philadelphia 7, Pa., for the second and third items. They may be obtained free of cost.)

The presentations by the three men may be made in three separate talks, each speaker basing his remarks on the material he has studied, or a three-way roundtable discussion may be arranged.

If the three-way discussion is used, each man should contribute freely and frequently to the development of the subject. It would be well for the men to have a preliminary get-together meeting to outline how they will develop the subject. Each man ought to assume responsibility for certain areas of the subject.

At the end of the presentation there should be ample opportunity for questions and observations by others who are at the meeting.

It would also be helpful to show the filmstrip, "The Book in Your Hand," at this meeting. (Write to The Board of Parish Education for information concerning where a free copy of the filmstrip may be obtained.)

Be sure that sufficient attention is given at the close of the meeting to the sections, "For Study and Discussion" and "Suggestions for Action" to assure definite action by members of the Brotherhood.

●

Free Speech

The Board of Christian Higher Education of the Augustana Lutheran Church has taken a positive stand in favor of collegiate debate on the subject, "Should the United States Recognize Red China?" At a meeting in Minneapolis, the board endorsed a statement of policy on debating controversial issues which stated that "we refuse to yield to the current hysteria and fears which would change our concepts of free discussion."

●

Engaged Couple Ordained

An unusual ordination service was conducted at the Evangelical Church in Weinsberg, Wuerttemberg, Germany, when a young man and a young woman, engaged to each other, were ordained to the ministry.

Ad Infinitum

"She told me you told her that secret. I told you not to tell her."

"The mean thing! I told her not to tell you I told her."

"Well, I promised her I wouldn't tell you she told me, so don't tell her I told you."

—Nuggets

King and Queen of the Sea . . .
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Don't Wait for Fair Weather

If a farmer waited until he was sure of the weather he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

Too many saints live fearfully from one "weather report" to another, scanning the skies and watching the clouds, conscious of "conditions" rather than of Christ. Faith goes ahead in fair weather and foul. It breaks up the fallow ground, sows the seed, cultivates the crop, and gathers the harvest. There may be pests and floods and droughts, but the Lord of the Harvest will see to it that our labor is not in vain..

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